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S. THOMAS' CATHEDRAL, BOMBAY

HISTORY OF
THE CHAPLAINS' DEPARTMENT IN
WESTERN INDIA

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HISTORY OF THE CHAPLAINS' DEPARTMENT IN WESTERN INDIA

BY THE REV.

E. E. HILL, M.A.

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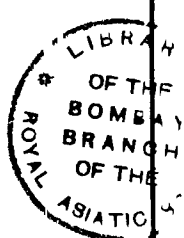

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HISTORY OF THE CHAPLAINS' DEPARTMENT IN WESTERN INDIA

CHAPTER I

1616-1708

In the first charters of the trading company at Surat, which was the earliest English settlement in Western India, no ecclesiastical establishments were provided, but when possible the services of a clergyman were always obtained. On the East Indiamen belonging to the Company there was usually a chaplain, and on the arrival of the ship at Surat he might be asked to become the resident chaplain, if there happened to be a vacancy in the factory.

The Rev. Henry Lord is an instance of this method of appointment, for in the year 1616 he left one of the English ships for a charge of souls on shore. He was not, however, the first chaplain to the Company, because Thomas Kerridge, the President, urged him to redeem the omissions of his predecessors and make himself thoroughly acquainted with the religions of the Banyas and Parsis, which task he readily undertook. The result of his investigations was a work entitled: "A Discovery of Two Foreign Sects in the East Indies." It took him several years to write, and contained much valuable information. Bernier, a Frenchman who wrote about Surat half a century later, acknowledged with gratitude

his obligations to "Monsieur Henri Lor." Although Lord was not the first chaplain at Suraf, he could not have had many predecessors, as the factory was only established there in 1612.

In 1616 there was also another chaplain in residence at Surat named Lescke, but there is nothing known about him to record. The Rev. John Hall, Fellow of Corpus Christi College, Oxford, had arrived in September, 1615, with the Ambassador, Sir Thomas Roe, but he unfortunately soon fell a victim to the climate. He was succeeded by a chaplain named Terry, who was on an English ship then at Swally. Terry was afterwards Rector of Great Greenford in England, and in 1649 preached before the Company at the Church of St. Andrew, Undershaft. His sermon was printed, and Anderson (writing in 1854) tells us that it may still be met with. He impressed upon the Company that it is their duty to employ only such Presidents, Ministers of the Word, Factors, and other servants as may "take special care to keep God in their families," and not "play the heathens" when professing themselves Christians. Terry also wrote a book called "Terry's Voyage," which contains a picture of English life in India not altogether flattering to one or two of our fellow-countrymen who were in residence in Surat at that time. Among these was the eccentric Tom Coryat, who had wandered all over Europe and Asia, and was called by Fryer "our English fakir." He died in Surat in 1617, and Terry, who had been his companion and fellow-traveller, gives us a short sketch of his life.

We pass on now to the year 1662, when a chaplain named L'Escaillot came to Surat. He had formerly worked in Norwich, and sailed in the good ship *Loyal*

for India, where he died after a short residence. He arrived in Surat a few months before it was attacked and sacked by Sivaji, and, being a resident in the English factory, he has left us a very vivid description of the cruelties practised by the Maratha chief. This is contained in a long letter written by him to Sir Thomas Browne, dated January 26, 1663-64, and now registered in 'No. 1860, folio 5, of the Sloane MSS. in the British Museum. He says in this letter: The English President, Sir John Oxinden, "a most worthy discreet courageous person," took effectual measures for the defence of the Company's premises. Anthony Smith, "a servant of the Companyes, one whœ hath been chif in severall factoryes," was taken prisoner as he came ashore, and barely escaped with his life. A man having failed in a bold attempt to kill Sivaji, "the crye went, kill the prisoners, where upon some were miserably hacked." The survivors being brought up for judgment, "Sevajee according as it came in his mind caused them to cutt of this mans head, that mans right hand, both the hands of a third. It comes to Mr. Smith turne, and his right hand being commanded to bee cutt of, hee cryed out in Indostan to Sevajee rather to cutt of his head, unto which end his hatt was taken of, but Sevajee stopt execution and so praised be God hee escaped. There were then about four heads and 24 hands cutt of after that Mr. Smith was come away."

The chaplain then proceeds to give a detailed and sickening description of the way in which these hands were cut off, the instrument used being a blunt knife. After reading it we can understand Smith preferring decapitation.

Sir Thomas Browne, to whom the letter was written,

adds a note to it in his own handwriting recording the death of his "loving friend," and he sorrowfully concludes: "I lost the antiquities and rarities which hee had obtained for mee."

Now, before going on any farther with notes on individual chaplains, it might be well to give some account of the kind of life the chaplains lived, and the work they did in the seventeenth century. For this account we are chiefly indebted to two writers—the Rev. F. Ovington and Rev. Philip Anderson.

The Rev. F. Ovington wrote "A Voyage to Surat in the Year 1689." He was a naval chaplain who was offered a Bombay chaplaincy by George Cook, the Deputy Governor, but at once declined it on account of the climate, which, he says, "is a mortal enemy to the lives of Europeans." He mentions that one minister had been buried only a fortnight before, and three or four more in as many of the preceding years.

The chaplain in Surat ranked third in the factory, and received a salary of a hundred pounds a year, paid half-yearly, "with diet and convenient lodgings, a peon to attend him in his chamber, and the command of a coach and horse at any time he thinks fit to use them." He was dressed in a long black cassock. Ovington tells us that: "The Minister is obliged to a public discourse once, and public prayers thrice, on Sunday, and to read prayers morning and evening at the Chapel each other day on the week—viz., about six in the morning, before the Factors are called to business, and at eight at night, when all is past. The Chapel is within the Factory, decently embellished so as to render it both neat and solemn." He was required to catechize the lads of the factory, to visit the subordinate factories, and to arrange

THE CHANCEL

for Divine Service to be taken in his absence. He also baptized the children of the Dutch, who were without a chaplain.

There was certainly a religious tone among the factors. Puritanism was dominant, but unfortunately moral practice was distinctly lacking. Official correspondence was very devout, and we find Rastell, the President, on arrival in Surat, commencing his homeward despatch with these words: "It hath pleased Almighty God in His great goodness to protect us hither in safety, and in blessed union and concord together, the 14th day of this present month; our people then in reasonably good plight, and without the loss of any more than five men in our whole fleet, for the which His mercies may His Blessed Name be magnified for ever." And he concludes by humbly commending his masters in his prayers, entreating God to bless them and direct their counsels and affairs. An examination of the Outward Letter Books of the Surat factory for the years 1630-1673 shows that all official letters were written in this style. They usually conclude: "Commending you to the Almighty's protection," or, "Commending you to God's merciful guidance."

Such was the profession of religion at that time, and it was a pity that its practice was not made more manifest in the lives of the Europeans in Surat and Bombay. Speaking of the latter place, Ovington quotes an eye-witness as saying: "I cannot without horror mention to what a pitch all vicious enormities were grown in this place." Immorality and dissoluteness were everywhere rife, so we can imagine how many difficulties the chaplains had to contend with in the course of their ministrations.

In continuing our notes on individual chaplains, we

find four on the list about 1682—namely, Church,* Polwhell, Badham, and Watson. There were ordinarily two stationed at Bombay and one at Surat, or Swally. Of the first two there is nothing known to record, but Badham died in Surat in 1685, and Watson, who was a chaplain in Bombay, joined Keigwin's rebellion, which was overcome by Sir Thomas Grantham the same year. In a letter from the Court to the President and Council the following instructions were given: "As for Watson, that scandalous Chaplain at Bombay, let him have no salary from us from the time of his rebellion, nor any other officers there, as near as you can, without incurring a new hazard, until you are firmly settled in your Government. And let Mr. Watson know he is no more our servant; banish him the island; and let him take care to pay for his own passage home, and provide yourselves of another Chaplain for Bombay out of some of our ships, if you can meet with any so much to your satisfaction as you have at Surat in the room of Mr. Badham, deceased."

In 1686 there was a chaplain in Bombay named Spencer, who had an unpleasant experience, and one which throws a light upon the reckless way in which marriages were sometimes contracted. We are told that Spencer was present one night at a convivial party, when he was suddenly asked by an amorous pair to make them man and wife. He naturally concluded that it was a joke, and replied that he could not think of marrying them at that late hour, but if they continued in the same mind next morning, he would do so. He therefore must have been greatly surprised to find a charge of neglect of duty brought against him, and he was formally

* Church wrote a history of Keigwin's rebellion.

called upon by the President to state his reasons for not discharging the functions of his office. In 1698 a new body of merchants, called the English Company, came to Surat, much to the indignation of the old London Company, and, though they were eventually united in 1702, there was much ill-feeling and jealous rivalry between the factors before the affiliation took place. The new English Company was careful to provide its servants with chaplains, but Mr. Edwards, the first to come out, died on March 25, 1700, not long after his arrival. The old Company had a spacious cemetery in Surat, but would not allow the body of Edwards to be buried there because he was connected with their trade rivals. The Armenians, however, came forward and offered the use of their cemetery, and the chaplain's body found a resting-place in it.

Edward's successor was Hackett, chaplain of the ship *Norris*. Now the owners of the *Norris* had arranged with Hackett that he should receive a hundred pounds on his return to England. When, therefore, he was offered an Indian chaplaincy, he stipulated that the Company should indemnify him for the loss which he would suffer on breaking his agreement with the *Norris*. Sir Nicholas Waite, the President, agreed to this, and in a letter to the Company, dated April 9, 1700, adds: "I hope that he will by his piety and diligence in his station be such an example of virtue as may deserve this favour from your Honours."

Hackett's duties seem to have been somewhat varied, because soon he was sent to Birmapuri in charge of some brass guns which had arrived at Surat, and he marched at the head of ten soldiers, six writers, and two surgeons. He did not, however, remain very long in

India, and we find Sir Nicholas Waite writing to the Court of Directors as follows: "We shall be without a Chaplain for reading prayers and instruction of your youth, until your Honours please to send a pious and ingenious man, whose learning and behaviour may be exemplary to all your servants, and inform the world of the glorious mysteries as yet unknown amongst these people."

We should here mention that the charter of the new Company, which, on the two becoming amalgamated, became the charter of the old, contained special provisions for an educational and religious establishment. A minister and schoolmaster were to be maintained in every garrison or superior factory, and a decent place set apart exclusively for Divine Service. It was also ordered that every ship of five hundred tons and upwards should carry a chaplain. All clergymen, whether sent for duty on ships or in factories, were to be approved either by the Archbishop of Canterbury or the Bishop of London, and care was to be taken that they were treated with respect. All chaplains who went to reside in India had to learn the Portuguese language within one year after their arrival, and "should also apply themselves to learn the language of the country the better to enable them to instruct the Gentoos, that should be the servants or slaves of the same Company, or of their agents, in the Protestant religion."

As a matter of fact, attendance at church was compulsory, being regarded by the Government as a public duty, although often reluctantly complied with. In the English factory every member was required to attend at prayers eight times in the week, exclusive of Sundays. They might arrange the eight times as they liked, but

the chaplain was ordered to write down the names of those who did not attend, and these were fined, the fine being deducted from their salaries.

The English and London Companies, though united, as we have shown, in 1702, continued to be known by these names until they were finally amalgamated in 1708, and were called "The United Company of Merchants of England trading to the East Indies." Chaplains were appointed by the directors of this Company until it ceased to exist, and then the Chaplains' Department was taken over by the Crown.

CHAPTER II

1714-1825

WE have traced the history of the Chaplains' Department from 1616 to 1708, and we commence the second chapter with the arrival in India of the Rev. Richard Cobbe on the good ship *Katherine*, in 1714.

He found that a start had been made with the building of a church for Bombay some few years before, but through lack of funds the work had ceased. Now, however, as the result of a sermon preached by him on Sunday, June 19, 1715, advocating the building of a church, money was liberally subscribed and the work recommenced.

The church was completed in 1718, and formally opened for worship on Christmas Day in that year, when "the Governor and Council, attended by the free Merchants, Military, etc., Inhabitants of this place, proceeding from the Fort in great order to the Church, and approaching the great door at the West end, were met by the Chaplain in his proper habit, and introduced, repeating the twenty-fourth Psalm with the *Gloria Patri*. The Church was dressed with palm branches and plantain-trees, the pillars adorned with wreaths of greens, and the double crosses over the arches looked like so many stars in the firmament."

After the sermon "the Governor, Council and ladies repaired to the Vestry, when having drunk success to the

new Church in a glass of sack, the whole town returned to the Governor's lodgings within the Fort, where was a splendid entertainment, wine and music and abundance of good cheer." We shall have much to say about the cathedral in a later chapter.

We now pass over a period of nearly a hundred years, because there is nothing of interest about the Chaplains' Department to record. A few names are mentioned, as, for instance, Thomas Sawbridge, who was appointed to the cathedral in 1723; a successor of his, James Chapman; another named John Howell, who retired in 1773; Arnould Burrowes, who was followed by Nicholas Wade in 1813; and George Barnes, who was Archdeacon of Bombay from 1814 to 1825.

Perhaps two reasons why there is not much reference to the Chaplains' Department in the eighteenth century are, firstly, that the chaplains were few in number, and, secondly, that, with the exception of St. Thomas's Church, no churches had been built. Now, however, we find them about to be erected in several stations, and there is a good deal of correspondence on the subject between the Archdeacon and Government.

The first half of the nineteenth century might be labelled the era of church building in the Bombay Presidency. In June, 1815, Archdeacon Barnes, writing to Government on the subject of the proposed church for Surat, the estimate of Rs. 20,000 for which was likely to be exceeded, says: "I feel confident that the Governor in Council will duly consider that it does well become those who are in possession of the revenues of this Country to be liberal in the discretion of expense when not only our character as a Christian nation, but the honour of God Himself is concerned. It is much to be

wished that buildings to be appropriated to Divine Service should, by their similarity to such buildings in our Native Country, be recognized with similar ideas of reverent regard in the minds of the congregation, and merit at least a decent respect from the natives. I would that, in the erection of modern churches, the ancient and significant form of a cross were somewhat more regarded."

The Bishop of Calcutta writes commending the scheme for building a chapel at Surat, and adds: "If Mr. Davies be destined to Surat, you may expect the chapel to be well attended. He appears to be a very amiable man, and strictly attentive to his duties."

St. James's Church, Surat, was duly built and consecrated by Bishop Heber on April 17, 1825, though it must have been in use before that date, as we find the cost of certain repairs was sanctioned by Government in 1824. In the same year it is also recorded that the trustees set apart sixty-eight private seats in the church to be hired at the rate of R. 1 per month for each seat. In 1826 the bell was sent to Bombay to be recast at the Gun-Carriage Factory.

The next station to be provided with a church was Tannah. Archdeacon Barnes wrote to the Secretary to Government in 1818 asking that a church might be erected there, and in 1823 the plans and estimates for it were forwarded to Government. The total estimate, including pews, was Rs. 32,171. It was to hold 120 persons—viz., twenty-four ladies and gentlemen in eight pews, seventy-two common people in ten pews, and two benches in the nave, besides about sixteen boys and girls in the gallery.

On December 11, 1823, the design and estimate was approved by the Hon. the Governor in Council, and

THE CHANCEL AND LADY ALTAR

Lieutenant Tate was instructed to build the church. It was consecrated by Bishop Heber on July 10, 1825.

Then Kaira, where a King's Regiment of Dragoons was stationed, wanted a church, and in 1816 the chaplain, the Rev. John Rawlins, wrote asking that a "Building be erected there for the Celebration of Divine Worship." He also asked for the following things for the services he conducts in the barracks:

"1. A Salver and Chalice for the Communion.
2. Two Quarto Prayer-Books, one Quarto Bible, and a Book of Offices.
3. Surplices.
4. A Desk, Chair, and Cushion for Divine Service."

In October, 1820, the Archdeacon writes to Government pressing for the building of a church at Kaira. He says: "I feel it is unnecessary for me to urge on a Christian Government the duty and propriety of providing a Church for the service of Almighty God and the use of a congregation of its Christian subjects according to the established religion, more especially when these subjects are removed to a distant portion of the British territories and surrounded by heathen, who have everywhere erected their most costly buildings for the service of their religion."

Government agreed to build the church, and plans were submitted to the Chief Secretary in 1821. It was not, however, until June 18, 1824, that Government reported to the Archdeacon that the new church at Kaira would be sufficiently completed for the performance of Divine Service on June 13.

The first trustees were: J. D. De Vitre (Judge), James Charles Dalbiac (Colonel commanding Dragoon

Guards), E. B. Mills (Assistant Collector), Samuel Payne (Chaplain).

Kaira has long ceased to be a military station, and consequently St. Paul's Church, though kept in repair, has not been used much in recent years. The interior has a very early nineteenth century appearance, with its pews surrounded by high wooden railings, its large gallery at the west end, and a very high pulpit—almost a three-decker—bringing the preacher to the level of the gallery.

St. Paul's, Kaira, was consecrated by Bishop Heber on April 3, 1825. He says in his journal, "I consecrated the Church, which is a large and solid, but clumsy building, lately finished."

We now come to the building of St. Mary's Church, Poona. In November, 1820, Archdeacon Barnes wrote a letter to the Secretary to Government urging the erection of a church in Poona. He says: "I am given to understand that a part of the materials for such a church may probably be derived from some of the public buildings lately belonging to the Paishwa, and not now in any public use."

Then in April, 1821, the Archdeacon writes to the Chief Secretary, enclosing a design for the church, together with a letter from the Bishop of Calcutta commending it. The Bishop considers it unexceptionable, "unless perhaps that a gallery should be allowed for the singers and the children of any school which the Chaplain may be enabled to establish there." He also suggests that the executive engineer "place the great entrance to the West, and the Communion Table to the East, an usage which is invariably observed in England, but is not always sufficiently attended to in this Diocese. The

reading desk and pulpit are proposed to be placed where it is feared they will interrupt the view of the Minister at the Communion Table. They should be placed on one side. It would add considerably to the external appearance of this Church, and give it more the character of a place intended for Divine Worship if the Building at the West entrance, intended as a Belfry, could be constructed more to resemble a spire or tower."

In 1822 the committee appointed to superintend the building of this church applied for a clock and a bell, but these were refused as being considered unnecessary. A year later, however, the bell was sanctioned; and in 1836 the G.O.C. Poona Division and the church trustees report that the station clock is entirely worn out and request that a new one be procured and placed in the tower of the church, as being the most conspicuous and central situation in the cantonment. It does not appear that this suggestion was adopted.

In 1823 the first trustees of the new church were appointed. They were Lieut.-Colonel Eldrington, Mr. Morris, and the two Poona chaplains, Robinson and R. Ward. The church was consecrated on June 29, 1825 by Bishop Heber, who gives the following not very flattering description of it: "The Church is spacious and convenient, but in bad architectural taste, and made still uglier externally by being covered with dingy blue-wash, picked out with white." He says of the chaplain: "Mr. Robinson, the chaplain, appears to draw very numerous and attentive congregations both in the morning and evenings. He was well supported by the example and influence of Sir Charles Colville and others in authority."

In 1826 some alterations to the interior of St. Mary's Church were sanctioned at a cost of Rs. 6,865, and in

1844 a request was sent in from the Quartermaster-General and the chaplain for better ventilation "to relieve the intense heat from the crowded state of the Church," the estimated cost of this being Rs. 404. Government, in reply, suggest enlarging the church by adding side galleries. This, however, does not appear to have been carried out.

The last of the group of churches to be consecrated in in 1825 was St. James's, Baroda. It was also the cheapest, having cost only Rs. 12,932. Accommodation was provided for 155 persons—viz., ninety-five in the benches, twelve round the church, and forty-eight in pews. It was consecrated by Bishop Heber on March 20.

Tradition states that the ancient chalice still in use was presented by the Bishop; but, anyhow, it is of some value as it bears the London hall-mark of 1775. The church possesses a paten of a design similar to the chalice, but of native workmanship. Possibly the Bishop also gave a paten, which had been stolen or lost. There is in the church an ancient Bible and Prayer-Book, printed in London in 1815, and handsomely bound at some later date in pale green leather at the Mission Press, Surat.

To Archdeacon Barnes, then, belongs the credit of initiating and carrying out the building of these five churches, and that they were soon followed by the erection of many others up and down the Presidency we hope to show in another chapter.

CHAPTER III

1835-1849

In the last chapter we gave a short account of the erection of St. Thomas's Church, Bombay, and its formal opening for Divine Service on Christmas Day, 1718. It was not, however, consecrated until June, 1816, and finally raised to the dignity and status of a cathedral in 1835, in which year Thomas Carr, a chaplain and archdeacon on the establishment, became the first Bishop of Bombay, and administered the Diocese in a very efficient manner for fourteen years.

In 1835, to commemorate Bombay being raised to an episcopal see, the present tower was built. At that time there was no chancel, only a small apse at the east end, and it was so crowded with monuments that there was little room left for the clergy to officiate at the altar. The pulpit, which was about halfway up the second pillar from the east on the left side of the nave, was faced by a raised seat opposite it for the Governor, with a sounding-board above to match that over the pulpit while in a square pew below the pulpit were two small desks, one for the prayers and the other for the lessons. At the west end was a gallery containing an ancient organ and seats for the Sunday-school children. The pews throughout the cathedral were formed by high railings, while on either side of the chancel apse were rows of low seats, used by the children of what are now the Byculla Schools.

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In 1864 Archdeacon W. K. Fletcher, who was senior chaplain at the time, set on foot a scheme for rebuilding the cathedral, and a commencement was at once made with a chancel and organ chamber, the first stone being laid by the Governor, Sir Bartle Frere. The completion of the scheme was unfortunately stopped by the financial crisis of 1866, but the chancel and organ chamber were finished, the tesselated pavement of the former being laid down as a memorial to Archdeacon Fletcher. The present font is an old one, having been sent out from England by the Court of Directors of the Honourable Body in 1817, and since then the building has been enriched by many other gifts. Much of the silver plate belonging to the cathedral was stolen in 1821, but there still remain some interesting pieces, one being a chalice inscribed, "The gift of the Greenland Merchants' Company of the City of York, 1632," which must have originally belonged to the English church at Surat. There is another chalice, which was presented by Governor Aungier in 1675.

Those who know the cathedral now would find it hard to realize that as lately as 1816 its floors were cow-dunged, and its windows glazed with pearl oyster shells. The addition of the chancel with its lancet windows has effected a very great improvement, and the view, looking up the building from the western porch, is now rather impressive.

There were, as at present, two chaplains doing duty at the cathedral, the Senior Presidency Chaplain, who lived in the Parsonage, Byculla, and the Garrison Chaplain, who lived in the Fort. The latter (the Rev. R. Ward) writes in 1836 requesting that he might be given a desirable compound in the Fort on which he might erect a permanent residence, as, he says, had been

arranged in the case of some of the officers of the regiments constituting the garrison of Bombay. Or, if not that, he asks that the perpetuity of the compound in which his bungalows are situated may be granted to him. In those days the senior chaplain was the senior chaplain, not a junior chaplain as he often is now, or sometimes even a probationer. It was not a staff appointment in the gift of patronage, but, as its name implies, was a rank attained by the right of seniority. Between 1775 and 1849 the post was held by only four individuals; nowadays in the same period it would have been held by eight times that number, but we must remember that the duties of a chaplain in Bombay at that time were not so arduous as they are at the present.

In 1840 the Bishop of Bombay wrote to the cathedral trustees asking them to assign for the family of the Bishop of the Diocese a seat more favourably situated than the one hitherto occupied by him, as in it the clergyman in the reading desk and pulpit can scarcely be heard. The trustees in reply allotted the Bishop two sittings in pew thirteen. This naturally did not satisfy his Lordship, who thereupon wrote to Government pointing out that in 1825 a pew of five sittings was assigned to the Archdeacon and Senior Presidency Chaplain and another pew for the Garrison Chaplain. He pointed out that the Archdeacon might be chaplain of some other church, and in that case would not require sittings in the cathedral, consequently he suggested that the Archdeacon's pew might be set apart for the families of the Archdeacon and the Bishop, while the Garrison Chaplain's pew could accommodate the families of both him and the Senior Presidency Chaplain.

In 1849 the cathedral organist, Mr. De Souza, completed twenty-five years' service, and the trustees asked Government to grant him a pension on retirement. His eyesight was failing, and they said that, although he could manage the morning service, he could not see to play in the evening.

The creation of the Bishopric meant to the Chaplains' Department the loss of a valuable appointment, because until then the Archdeacon, when holding the substantive office, received £2,000 a year. When, however, Bombay and Madras became episcopal sees the pay of the Archdeacons was taken to help to furnish the means of providing a salary and pension for the Bishops, and the Archdeacon had to be content with the ordinary senior chaplain's salary plus a small additional sum for holding the office of Archdeacon. Perhaps the chaplains thought that Government, having started by raising one of their number to the episcopate, would continue to adopt that policy. If so they were much mistaken, as Thomas Carr was the first and last chaplain on the Bombay Establishment to be made a bishop.

In 1839 there were 16 chaplains on the Establishment, and in 1846 the number was raised to 23, in 1848 to 25, and in 1859 to 30. The pay of the chaplains in 1846 was as follows: 1 senior chaplain, Rs. 1,200 per month; 1 second senior chaplain, Rs. 980; 5 chaplains on Rs. 700; and 16 assistant chaplains on Rs. 500. The rupee in those days being worth about 2s. 6d. Chaplains appointed before August 31, 1836, having served eighteen years, including three years' furlough, or actually fifteen years in India, were allowed to retire on the pension of a Lieut.-Colonel.

Bishop Carr must have had a sound constitution, for

THE ALTAR OF S. THOMAS

he served in India as chaplain, archdeacon, and bishop, for thirty-four years, only going home to England once in that period. He died in 1854. In 1818 he was chaplain of Surat, and on November 10 in that year he writes a letter to Archdeacon Barnes which throws an interesting sidelight on a custom prevalent at the time in Surat. The Archdeacon forwards the letter to the Secretary to Government with the following note: "Mr. Carr represents that the British residents at Surat are annually called on to join in certain religious ceremonies of the natives, which, at all times repugnant to the pious feelings of a Christian, when falling on a Sunday [as it did that year] necessarily compel them to violate the direct ordenances of the Christian Sabbath." The festival to which he referred was Cocoanut Day, when it was the duty of the Chief of the Factory to throw the first cocoanut into the water. He was attended by the Magistrate, the Collector, and other officers, and three salutes were fired by the artillery.

The question, Are chaplains in the Establishment military chaplains? is often asked by newcomers to India, and the answer is, No. They, however, seem to have clearly approximated to such in 1823, because a despatch dated November 13 of that year from the Secretary to Government to the Chief Secretary to the Government of Bombay contains this paragraph: "No benefices, strictly so called, exist under the Hon'ble Company's Government. The Chaplains are Military Chaplains, and are selected for Stations by the Governor-General in Council, to whose authority, except in matters of a spiritual nature, they are subject, and are removeable at the pleasure of the Government, being Military

Chaplains. His Lordship in Council considers that they are amenable to the Court Martial."

Now a different view is expressed in a later despatch from the Honourable Court of Directors dated January 21, 1846. "In the code of regulations affecting chaplains no reference is made to submission to military authorities. All orders and instructions emanate from the Government, the Bishop being the channel of communication. In order to avoid any misunderstanding, for the future we think it right to declare that our chaplains are not military servants. At the same time it cannot be too strongly impressed upon them that when attached to military stations they are expected to consult the military authorities and act in unison with their wishes, as far as may be consistent with the discharge of their spiritual duties."

The present regulations make this even more clear. "The chaplains in India are not military chaplains, and hence are not subject to the military authorities. They are chaplains of stations and not of regiments, but wherever British troops are stationed their spiritual wants have the first claim upon the time and attention of the chaplain."

CHAPTER IV

1824-1881

In Chapter II we saw that Archdeacon Barnes succeeded in getting five churches built and consecrated in 1825, but these were all in up-country stations, and Bombay, though rapidly increasing in population, had as yet only St. Thomas's Church. He foresaw the necessity of a second, and as early as 1820 he wrote to Government urging the propriety of building a church at Colaba for the use of the troops and British inhabitants, suggesting that the old burying ground would be a suitable site.

In January, 1824, the Chief Secretary writes to the Archdeacon on the subject of "the proposed chapel for the use of the Military and other Protestant inhabitants of Colaba and Old Woman's Island." "The Honourable Governor in Council sanctions a place of worship for the numerous inhabitants of Colaba, which must ever be an extensive Cantonment for European Troops." He assents to the immediate erection of the building at a cost of Rs. 28,151.

Then in May, 1824, the Secretary to Government writes to the chief engineer acknowledging the receipt of plans for a Protestant church at Colaba, estimated to cost Rs. 74,012. "The elegance of Lieut.-Colonel Cowper's design must be acknowledged, but the expense of it is much beyond what the Governor in Council would be justified in incurring for a Church so situated." A new plan and estimate was therefore asked for. In

1825 it was decided that a temporary place of Divine worship should be erected at a cost of Rs. 6,885, and this was eventually done, presumably on the site suggested by the Archdeacon. We are, however, unable to locate the old burial ground, though it could not have been the one which still exists at Colaba Point, as that had been then but recently opened. In 1850 the chaplain asks to be allowed to occupy bungalow No. 60, as it was near the temporary church. The latter could not have been on the site of the present church, because in 1858 the senior minister of St. Andrew's Kirk applied for permission to hold services in the church at Colaba hitherto used by the Church of England, a request which was granted. The Rev. George Pigott, chaplain of Colaba, wrote in 1841 urging the erection of a permanent church, as the temporary one was in a state of very bad repair. He mentioned that part of the chancel wall had fallen down on the previous Sunday. This temporary church must have been sufficiently repaired to enable it to do service until 1857, because it was not until then that the very fine church of St. John the Evangelist was built. It was designed by Mr. H. Conybeare of Llandaff, and cost Rs. 210,895. Out of this sum Rs. 88,000 was contributed by Government, the remainder being raised by public subscriptions. The church was built in memory of officers, non-commissioned officers, and men, who fell in the campaigns of Sindh and Afghanistan, 1838-1843. The names of the officers are inscribed on the chancel walls.

The foundation stone was laid on December 4, 1857, and the church was consecrated by Bishop Harding on January 7, 1858. Its style is Early English, and the walls are of rubble faced with Kurla stone, while the piers and

arches are of Pore Bunder stone. The tower, with its tapering spire 210 feet high, was added some years later at a cost of Rs. 66,000; and in 1903 further additions were made from the designs of Mr. Butterfield, costing Rs. 7,500. These included a marble floor for the chancel, new altar standards and rails, new choir stalls and priests' desks, etc. A chancel screen in white and gold was presented by the officers and men of the 36th Company R.G.A., and the church contains many other gifts too numerous to mention. In 1904 a musical ring of eight bells was given by Sir Charles Cayzer at a cost of £667, the tenor bell weighing fifteen hundredweights. They are inscribed as follows:

No. 1 (27 inches):
"Tell it out among the Heathen that the Lord is King."

No. 2 (28 inches):
"Let the Earth and Sea and Sky
From depth to height reply,
Let Jesus Christ be praised."

No. 3 (29½ inches):
"We give thanks to Thee for Thy great Glory,
O Lord God, Heavenly King, God the Father Almighty."

No. 4 (31½ inches):
"We worship Thee, we glorify Thee."

No. 5 (34½ inches):
"We praise Thee, we bless Thee."

No. 6 (35½ inches):
"Glory to God on High and on earth peace, goodwill towards men."

No. 7 (39 inches):
"Where'er the sweet Church Bell peals over
hill and dell,
May Jesus Christ be praised.
O hark to what it sings
As joyously it rings:
May Jesus Christ be praised."

No. 8 (44 inches) :

"Thus evermore shall rise to Thee
Sweet hymns of praise from land and sea."

John Taylor & Co., Founders, Loughborough,
Leicestershire, England, 1904.

In December, 1857, the Bishop of Bombay writes to the Governor in Council (Lord Elphinstone) on the subject of the erection of memorials in the church. He says: "1. The Building Committee of St. John's earnestly recommend that monumental sculpture be absolutely prohibited and that monumental records in St. John's Church be limited to paintings or inscriptions on the glass of the windows, and to inscriptions on plain slabs of metal or stone not exceeding six feet square in superficial extent inserted in the face of the wall or floor, and exactly flush with the adjoining portion of the wall or floor.

"2. In the above opinion I beg leave to express my entire concurrence, and would only wish to add that I should strongly desire to have the chancel walls reserved from any monumental slabs whatever, beside those already designed for that part of the church, and that the pillars also should be secured from any tablets being attached to them.

"3. If your Lordship should be pleased to approve of these suggestions I would take the liberty to ask that a letter might be addressed to the trustees of the church, embodying an order of Government in consonance with them, the same to be kept among the church records and handed down with them to future trustees for their direction."

In 1858 the trustees write to the Bishop on the subject of the vestry, which they say is very incon-

veniently placed, and they ask that a covered passage may be made connecting it with the church. The Bishop suggests that a new vestry might be erected either on the north or south of the chancel, and which, if placed at a few feet distant from the wall and designed of an octagonal form, might become an ornamental addition to the whole structure. It seems a pity that something of this kind was not done, as the present choir vestry is merely a portion of the church partitioned off, which reduces the seating accommodation, and is an unsatisfactory arrangement for many other reasons.

The Rev. Philip Anderson, who was chaplain of Colaba in 1857, writes to the Bishop suggesting that the trustees of the new church should be Captain J. F. Murray, Brigade Major, Mr. R. H. Thomas, Assistant Magistrate, and himself ex-officio. He also asks whether certain seats might be rented by the congregation at Rs. 4 per quarter, the proceeds to be applied to defray the expenses of the choir. To this the Bishop assents, but suggests that not above fifty sittings be thus appropriated.

Now we turn to another Bombay church—namely, Christ Church, Byculla, which was the second on the Island of Bombay to be consecrated. It was originally erected as a proprietory episcopal chapel and opened for Divine Service on August 10, 1833, under licence of the Bishop of Calcutta. The cost of the building was Rs. 52,000, of which Rs. 32,000 were subscribed by the shareholders who possessed pews in the church. A grant of Rs. 10,000 was made by Government, and the Bombay Education Society subscribed a like amount, on condition that 300 sittings should be provided for the children of their two schools who had hitherto occupied seats in St. Thomas's Church. It was conse-

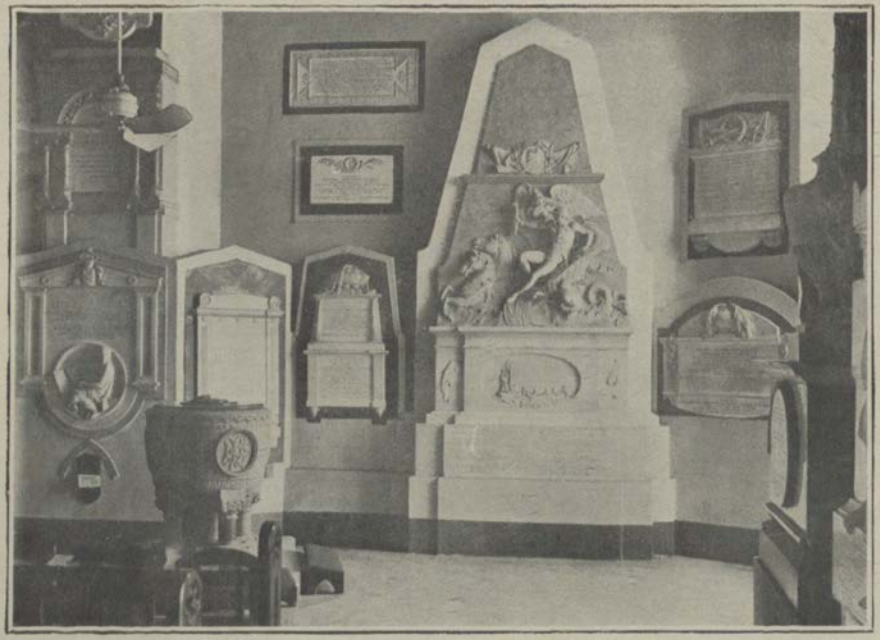
crated on December 22, 1835, by Bishop Daniel Wilson, first Metropolitan of India and Ceylon. The church is somewhat of the Christopher Wren type, and reminds one of those with which he filled London after the Great Fire. It contains a number of iron columns which were originally intended for the town hall, and it accommodates about 500 people. The pulpit is a very fine specimen of blackwood, having richly carved panels, and the reading desk, which matched it, has been lent to St. Nicholas' Church, Frere Road, where it is used as a pulpit.

On January 23, 1840, the Bishop writes to the chaplain of Byculla as follows: "I have the honour to acknowledge the receipt of your letter of the 22nd inst., requesting my approbation to the sale of the right of occupying one seat in Pew No. 40 of Christ Church, and beg to express my full approval of the sale as proposed by the Trustees of the Church."

The next church to be built in Bombay was St. Stephen's, Bandra, for in 1843 the Rev. W. K. Fletcher, writing to the Collector of Tannah, informs him "that the Christian piety of a gentleman has placed in his hands a sum of money for the erection of a small church at Bandra," and he requests the Collector to allot it a suitable site on the hill.

The gentleman referred to was John Vanpell, and the little church, which holds about sixty worshippers, and occupies a charming site overlooking the sea, was consecrated in 1845.

The only other church in Bombay connected with the Chaplains' Department is All Saints', Malabar Hill, which was built in 1881 as a chapel of ease to the cathedral, by subscriptions, Government giving the site



THE FONT

THE NORTH-WEST CORNER AND THE HARDINGE MONUMENT

and a grant of Rs. 5,000. It is a pretty little building, standing in an open garden of half an acre, surrounded by palm-trees and tropical foliage.

The other churches in Bombay are connected with the various mission societies, and therefore do not come within the scope of this history; we shall, accordingly, in our next chapter leave Bombay and visit some old-established chaplaincies in up-country cantonments.

CHAPTER V

1836-1862

In writing about the erection of churches in the chaplaincies of Western India, we have, as far as possible, avoided the insertion of facts already published in the gazetteer or local guide-books. These must, therefore, be consulted by the reader who requires a description of the churches of the Diocese as they are to-day. We are endeavouring to deal rather with their early history by bringing forward information regarding their erection which has not hitherto been accessible to the public. Then, again, we have only space for notes on the older churches, as an account of the building of the more recent ones would not be of any historical interest. We will, therefore, commence with All Saints' Church, Kirhee, now a very fine building standing in a spacious compound on the Bombay road.

When the Rev. J. E. Denham was chaplain of Kirhee in April, 1827, it was arranged that plans and an estimate for the erection of a church should be prepared, but in November of the same year Government decided that the question of this proposed new church should lie over for future consideration; in the meantime a ward in the hospital of the 4th Dragoons was set apart for Divine Service.

In 1836 the contract for building a church at Kirhee, at a cost of Rs: 6,000, was signed, and it was to be erected

within four months from the commencement of building. The length was to be eighty feet, the width fifty feet, and there were to be twelve pillars. The walls were fifteen feet high, and a steeple was to be erected fifty feet from the ground. It seems to have been a good six thousand rupees' worth, but the building was not nearly big enough for the station. Accordingly, in 1845, the church was enlarged at a cost of Rs. 3,289, and in 1846 a stained glass window was put up at the east end. It was opened for Divine Service in 1842.

As there seems nothing further about the early history of All Saints' Church, Kirhee, worthy of record we will pass on to Ahmedabad, which at the present time contains two churches, one in the city and the other in the camp. The former, Christ Church, is the oldest, for in 1844 we find that the plans and estimate for it were forwarded to the Bishop, and its erection was sanctioned by Government in 1845.

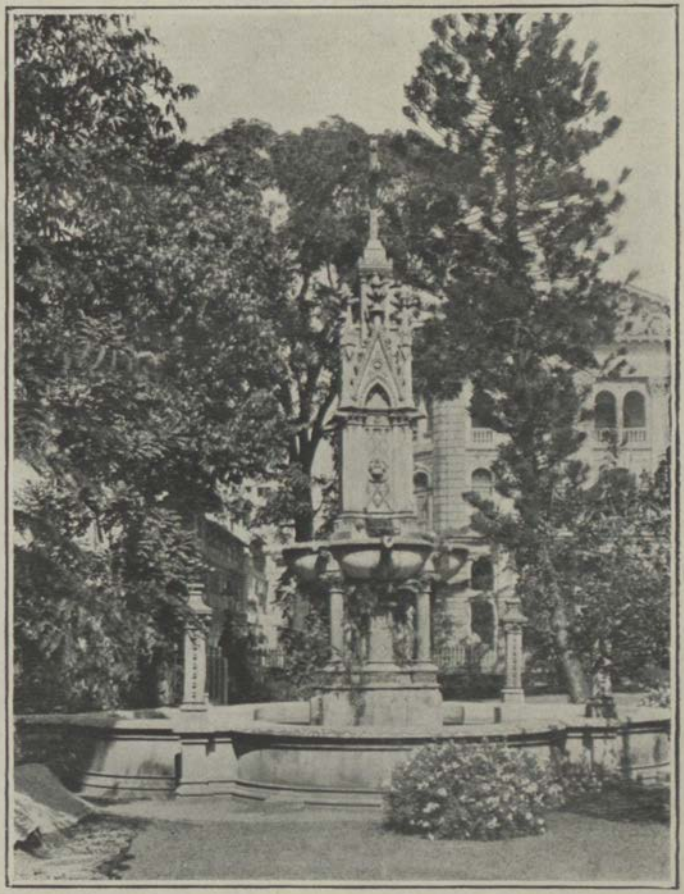
In that year the military authorities write a letter expressing their opinion that the new church should be built in the camp rather than in the city, as they understand that the S.P.G. Mission is about to build a church in the latter place. They also say that "few of even the Subalterns possess covered conveyances, and they could not reasonably be expected to ride four miles exposed to the sun and offensive smells of the Town Bazaar to attend Divine Service." In spite of this protest the city was decided upon as the best place for the church, and in 1846 a site for it was purchased for Rs. 394. The building, which stands in a large compound, was completed, in 1848 and seats 110 worshippers. The camp church—St. George's—is a much bigger and better built edifice, with seating

accommodation for over 200. It was completed in 1882.

The chaplain of Ahmedabad has also charge of Baroda, Rajkst, Kaira, and Bhavnagar, though at the latter place there is no building belonging to the Church of England. The church at Satara, dedicated to St. Thomas, was built in the years 1846-47, the cost being defrayed by public subscription, to which the government contributed Rs. 2,000. The work of collecting subscriptions was undertaken by Rev. W. Goodall, who was chaplain of Satara at the time. The church, which was consecrated on September 3, 1849, is a small building and of no architectural merit. Over the west door are placed the old colours of the 6th Regiment Bombay Infantry and also those of the 17th Regiment Bombay Infantry.

In connection with the former a letter was received by the Bishop from Major Mecan, O.C. 6th Regiment N. I., dated September 1, 1847, in which he says: "In the hope that the proposal will meet with your approval, although the step may be new in the annals of the Indian Army, I have the honour on behalf of the 6th Regiment N. I., to solicit from your Lordship permission to deposit in the Church at Satara the old Colours of our Regiment. . . . I need hardly mention to your Lordship how singularly gratifying it will be to all ranks in the Regiment, European and Native, to see the Colours, which they have for years looked upon with reverence, and guarded with honour, received into the sacred keeping of our Church."

There is an entry in the records, under the date September 22, 1850, that the chaplain paid Mr. Smith for workpeople and materials for the construction of a



THE FOUNTAIN AT THE WEST DOOR

p. 36

parsonage house at Satara. A house that until recent years was known as the parsonage now belongs to an Indian, and has been renamed St. Elmo. It adjoins the church compound.

The chaplain of Satara is also in charge of Mahableshwar, thirty-three miles away. This hill-station, which is the headquarters of the Government of Bombay during certain months in the year, has a well-built church occupying a commanding position on high ground. It was consecrated by Bishop Carr in 1842, but was almost entirely rebuilt in 1867. The Communion Plate is said to have been brought to Christ Church, Mahableshwar, from Kaira in 1848.

We shall not take up any more space with descriptions of churches in the Diocese, but will now quote some extracts from correspondence between the Bishop and Government to show how very slowly the work of erecting new churches was carried out sixty years ago.

In 1859 the Bishop of Bombay writes to Government stating that the building of the camp church at Aden had been in hand for many years. "It is tantalizing to the Protestant community at Aden to see the walls from year to year remaining some twelve feet above the ground, while they have to assemble for public worship in a miserable structure which hardly holds together. With regard to the church ordered for the camp at Belgaum: three years ago its foundations were laid, but beyond this nothing has been done."

The Bishop writes again in 1861: "It pains me to speak of the camp church at Aden, to which in previous reports I have referred, as still *in statu quo*. So likewise the camp church ordered for Belgaum, and whose foundation stone was laid four years since, remains untouched."

About this time, too, St. Thomas's Cathedral was allowed to get into a bad state of repair, and the trustees write the following strong letter on the subject to the Governor:

"We have to bring to your Lordship's notice the dilapidated state of the Cathedral Church. The sacred edifice has been gradually and rapidly falling into decay. During the Monsoon the rain soaks through the roof, discolours the walls and ceiling, peels off the paint in many places, and in some the plaster has fallen from the roof, endangering the safety of the congregations. The woodwork and furniture of the church requires generally to be set in order, and much of it to be renewed. The external surrounding walls and railings are completely worn out, and in several places admit, notwithstanding constant petty repairs, of ready entrance, and such entrance is made by evil disposed persons to the injury of the tombs. The whole appearance of the church inside and out is that of neglect and decay."

In their reply to the trustees Government consent to undertake only such repairs as are absolutely necessary. They are unable to replace the wooden railing round the cathedral by an iron one, owing to the high cost of the latter.

We might say a few words at this point about the moral and religious tone of our fellow-countrymen in India during the middle of the nineteenth century, and, judging by contemporary writers, the standard set was not a very high one. William D. Arnold, who came to India as a Company's cadet in February, 1848, and was posted before the end of the year to the 58th Bengal Native Infantry, writes home as follows: "I think the responsibility of those who keep sending out here young

fellows of sixteen and seventeen fresh from a private school or Addiscombe is quite awful. The stream is so strong, the society is so utterly worldly and mercenary in its best phase, so utterly and inconceivably base and profligate in its worst, that it is not strange that at so early a stage eight out of ten sink beneath it."

Arnold in "Oakfield," the novel which he published in 1853, gives us a dreadful description of life in the mess of an Indian regiment. He says: "The mess was a bad tavern, without even a tavern's modicum of comfort. The conversation was appalling." We can only hope that Arnold, being in other ways out of sympathy with his environment, has given us an exaggerated and unduly pessimistic view of cantonment life.

There are some other contemporary accounts which treat Indian station life in a much lighter vein. The present writer's father came out to India with a British regiment in 1857, and the most popular book on board the ship was "Curry and Rice on Forty Plates, or The Ingredients of Social Life at our Station in India," which had then only recently been published, and which gave those coming to India for the first time a very good description of life in a cantonment. Those who know the book will remember the illustration of the chaplain, a well-nourished gentleman standing in the vestry with a big cheroot in his mouth, and apparently in a great hurry to get out of the black gown in which he has just been preaching, so that he may light up and be gone.

Speaking of the Station Church, the writer says: "Let us step in and explore its architectural beauties. The sable janitor who holds the living at the gate will unfold its pea-green portals. His functions are to protect the

sacred edifice from spoliation and wrong. The other duties of this venerable Oriental consist in preparing 'the taper's glimmering light' for the evening service, and furnishing fire for 'our padre's cheroot.' Mark the interior economy of the structure: that timber receptacle which does double duty—of pulpit as well as of reading desk. . . . Observe the purity of the ecclesiastical style of architecture selected, obviously the Early Indian or Carpenteresque, one of the periods of the disappointed Gothic." The writer concludes thus: "Our padre, amid the flash of light and cheerful pleasures, has many a sterner duty to perform, from which he never flinches: and if he participates in the sports and amusements of the gay and healthy, he can, and does, share in the sorrows of the bereaved, sympathize with the afflicted, and cheer the couch of the sick. Ask the soldiers in the barracks, they are the best judges. But you need not go so far, for the fact is well recognized at our Station."

THE ABYSSINIAN CROSS, AND THE CATHEDRAL PLATE

CHAPTER VI

THE last fifty years is not a period in the history of the Chaplains' Department which provides us with much to record that would prove of general interest. Not many churches were built; in fact, only two were completed during that time—namely, the fine church of St. Mary's, Belgaum, in 1869, and St. Mary's, Aden, in 1870. We ought, however, to have mentioned the pretty little church of St. Paul's erected in the civil lines at Poona in 1867. It was subsequently nearly destroyed by fire, but has since been rebuilt. Then, too, the interior of St. Thomas's Cathedral was improved in many ways, and the organ enlarged and brought up to date; but the period was not one of church building, as churches had already been provided for most places where Europeans were stationed.

There is also little to record about the chaplains. Their number was within recent years reduced to twenty-three owing to the redistribution of troops in India. Some new rules regarding length of service, pay, and leave, were introduced, particulars of which may be found in the "Indian Church Directory."

In the last fifty years five Bishops have ruled the Diocese. These were:

Henry Alexander Douglas -	1868—1876
Louis George Mylne - -	1876—1898
James Macarthur - -	1898—1903
William Ruthven Pym - -	1903—1908
Edwin James Palmer - -	1908

Dr. Palmer has initiated and carried through the formation of a Diocesan Council, a highly important event in the history of the Diocese.

We feel that it would not be right to close this History of the Chaplains' Department without showing what the chaplains have done for the cause of missions and education. The East India Company, though said to be reluctant to permit missionaries to enter the country, does not seem to have been hostile to the principle of mission work. When the site of St. Thomas's Church, Bombay, was under discussion, the Court of Directors decided that the site of the old burying ground at Mendaim's Point, although convenient for the factors, was too far from the native quarter, and therefore would not fulfil "the main design," which was that the natives should repair to church "and observe the purity and gravity of our devotions."

The Council decided on the present site in 1675, as it adjoined the high road leading to the bazaar, and they expressed a hope that some natives perchance might come from motives of curiosity to see the English way of devotion, and remain to pray. On Christmas Day, 1718, when the church was opened, we are told that at the morning service, which included the baptism of a child, there was "a whole crowd of black people standing round about, Rammogee and all his caste, who were so well pleased with the decency and regularity of our way of worship, that they stood it out the whole service."

In an earlier chapter we quoted the Company's Charter of 1698, which required all chaplains to learn the language of the country, "the better to instruct the Gentoos that should be the servants or slaves of the same

Company, or their agents, in the Protestant religion." Apparently this rule was not strictly enforced in later years, because in 1845 the Bishop of Bombay suggests that chaplains should learn one or more of the languages of the country, and Government welcomes the idea as likely to extend the sphere of a chaplain's usefulness, and sees no objection to it being made incumbent upon those hereafter appointed to pass an examination in at least one language.

Now if we look at the early history of two great missionary societies of the Church of England working in Western India—namely, the Church Missionary Society and the Society for the Propagation of the Gospel—we find that the former owes its existence in the Bombay Presidency largely to the efforts of a chaplain, and the great S.P.G. Mission at Ahmednagar was initiated by another chaplain.

Thomas Carr, chaplain of Surat, formed a correspondence committee for the C.M.S. in 1818, and as a result the first missionary of that society arrived in India two years later. Then again, in 1855, a memorial was sent to the C.M.S. headquarters in England pleading for more missionaries, and amongst the signatories to this petition we find the names of seven chaplains.

Turning to the S.P.G. we find that the work of this society in the Ahmednagar Collectorate was started by the Rev. Henry William Bagnell, Chaplain of Ahmednagar in 1869, and he superintended the work himself until 1873. Again, in a recent article on the history of the Church Mission in Ahmednagar which appeared in the *Bombay Diocesan Magazine*, the writer, referring to the suspension of one of the missionaries by Bishop Mylne in 1876, says: "As usual the chaplain came to the

rescue, and during the interregnum the Rev. A. W. Blunt did his best to superintend the mission."

In later years the Rev. C. H. Badham, chaplain of Belgaum, started a Tamil mission in that station, and this, since its initiation in 1893, has been entirely supported by the English congregation of St. Mary's Church, Belgaum.

When we add to this the very considerable sums of money raised yearly by the chaplains throughout the Diocese for the work of the missionary societies, the personal interest which they take in the work, and their advocacy of it amongst their congregations, and the children of their Sunday-schools, we feel justified in maintaining that the cause of missions in Western India has owed in the past, and does still owe something to the chaplains of the Establishment.

But if they have done much for missions they have done a good deal for European and, in the early days, for Indian education in the Presidency.

It was in 1815 that Archdeacon Barnes was instrumental in founding "The Society for Promoting the Education of the Poor within the Government of Bombay." It is now called "The Bombay Education Society," and, as everyone acquainted with the city knows, possesses the two splendid schools, one for boys and the other for girls, occupying a spacious compound in the district of Byculla, Bombay.

During the first forty years of its existence this Educational Society provided mainly for the education of soldiers' children, and besides the Military Asylum it had branch schools at Surat, Thana, and other places where British troops were stationed. In later years, however, it has also provided for large numbers of civilian children.

BISHOPS OF BOMBAY

1. Thomas Carr
2. Louis George Mylne
3. James Macarthur
4. Walter Ruthven Pym
5. Edwin James Palmer

The branch school at Surat was looked after by the chaplain of that place, the church clerk being the headmaster. In 1839 it had forty Indian scholars, and was visited by the Bishop of the Diocese, the children being examined by him in the presence of the Judge, the Collector, and two or three other people. The Bishop tells us that "the pupils acquitted themselves pretty well, being able to translate some easy lessons from English into Gujerati, and from Gujerati into English." Perhaps they were a little nervous in the presence of such august visitors.

There was also a school for Indian children at Kirhee, and in 1850 the chaplain had to dismiss the headmaster for being negligent and inattentive, and for encouraging his pupils to gamble. In fact, the chaplain caught him red-handed with a pack of cards on his desk.

In 1860, through the efforts of Bishop Harding and the cathedral chaplain, a school called the Cathedral Grammar School was opened in the Fort district of Bombay, and occupied a house in Rampart Row. Then, in 1875, the Cathedral Choir School was started, and this, on amalgamation with a school then existing at Byculla, became the present Cathedral High School.

The chaplain of Colaba founded a school for children living in that part of Bombay, and in 1860 the following reference to it was made by Government: "This school in Colaba is one of long standing, and has been found very beneficial for the children of the poorer classes residing in its vicinity. It is conducted without expense to Government under the supervision and control of the chaplain of Colaba." The chaplains of Broach and Ahmedabad had also established schools in their respective stations for the children of European residents.

Most of these small station schools have now disappeared, but one of them, St. Mary's School, Belgaum, is still doing a useful work. The tendency is for parents who can afford it to send their children as boarders to one of the big schools in the larger stations, or in the hills. The chaplains have, therefore, in later years devoted their energies to establishing and maintaining the work of these educational centres. As an instance of this we find two good schools in Poona, the Bishop's High School, for boys, and St. Mary's High School, for girls, the latter being erected in 1871 out of funds which were raised mainly by the efforts of the Rev. S. Stead, who was then chaplain of Poona.

The foregoing is, then, a justification of our statement that the chaplains have not in the past been altogether slack in promoting the cause of missions and education throughout the Bombay Diocese, and their interest in these great movements has by no means evaporated in the present. We say this in no sense of boastfulness—far from it; they themselves would be the first to admit that much more might have been accomplished. Yet, at the same time, it seems only just to give to the chaplains of past generations the credit which is plainly due to them for their work in founding some of our most useful missionary and educational institutions. May we who have succeeded them strive to follow their example in furthering these two great causes.

CHAPLAINS IN WESTERN INDIA, WITH DATES OF APPOINTMENT

John Hall, 1615
Henry Lord, 1616
— Leske, 1616
— Terry, 1616
— L'Escaillot, 1663
— Church, 1682
— Polwhell, 1682
— Badham, 1682
— Watson, 1678
— Spencer, —
— Edwards, 1700
— Hackett, 1700
Richard Cobbe, 1714
Thomas Sawbridge, 1723
James Chapman, —
John Howell, —
Arnould Burrowes, 1773
Nicholas Wade, 1813
George Barnes, 1814
E. Mainwaring, 1814
Samuel Payne, —
Thomas Robinson, 1816
Thomas Carr, 1815
H. Davis, 1816
R. Baynes, 1816
J. Rawlins, 1816
George Martin, 1817
R. C. Jackson, 1817
Henry Jeffreys, 1818
D. Young, 1821
Randall Ward, 1823
Robert Young Keyes, 1823
Ambrose Goode, 1823
Morgan Davies, 1823
John Hawtayne, 1825
T. Lavie, 1825.
John Edward Denham, 1826
Frederick Webber, 1827
Charles W. North, 1830
Archibald Campbell, 1830
James Gray, 1830
G. Pickering Williams, 1832
William Kew Fletcher, 1833
James Jackson, 1836
W. M. Burnell, 1837
Sholto Friell Pemberton, 1837
Alfred Stockhouse, 1838
J. H. Hughes, 1838
T. J. Spring, 1838
Claudius Sandys, 1839
James Morant, 1840
J. N. Allen, 1841
George Morrison, 1841
T. J. Hogg, 1841
Charles Tombs, 1841
Henry H. Brereton, 1842
Philip Anderson, 1842
Francis C. P. Reynolds, 1842
W. Goodall, 1842
R. E. Tyrwhitt, 1842
John Churchill, 1843
Charles Laing, 1843
John Jessop, 1844
W. H. Schwabe, 1845
G. P. Badger, 1845
J. J. W. Jervis, 1845
G. L. Allen, 1846
J. F. Goldstein, 1846
G. L. Fenton, 1847
N. J. T. Boys, 1848
J. D. Gibson, 1848
D. H. Cotes, 1849
William Carr, 1849
E. N. Dickenson, 1850
George N. Mitford, 1851
C. Wodehouse, 1851
T. L. Kingsbury, 1852
W. H. Cummins, 1855

F. Gell, 1855
G. A. F. Watson, 1855
C. T. Wilson, 1855
R. Easum, 1856
A. Miller, 1856
C. H. Leigh Lye, 1856
H. H. Pace, 1856
W. Maule, 1859
H. W. Bagnell, 1859
M. M. Ross, 1859
A. L. Onslow, 1863
G. C. Reynell, 1863
S. Stead, 1863
C. Walford, 1863
J. H. T. Blunt, 1864
F. L. Sharpin, 1865
W. G. Sharpin, 1865
G. B. Streeton, 1867
Charles Kirk, 1868
W. Clark, 1869
C. F. H. Johnston, 1869
P. H. Le Febre 1869
W. J. Ffennell, —
A. G. Cane, 1871
A. Goldwyer Lewis, 1875
W. Wingate, 1876
A. O. Walsh, 1877
A. W. Baynham, 1877
G. Gothard, 1878
H. N. Midwinter, 1878
J. F. Forbes, 1878
Charles H. Badham, 1878
G. H. Lewis, 1879
A. C. Lochee, 1879
E. W. Bowen, 1880
J. H. Beck, 1883
F. B. Sandberg, 1883
P. B. Horne, 1884
W. E. Scott, 1885
W. W. Baillie, 1885
E. S. Hall, 1885
W. E. B. Norman, 1886
F. N. Hill, 1886
P. S. Grove, 1887
W. B. Preston, 1887
J. A. Sellar, 1888
H. T. H. Rowntree, 1888
L. M. Haslope, 1889
S. L. Leigh Lye, 1889
P. R. Harrison, 1889
W. A. Dickins, 1891
C. Mayhew, 1892
H. W. Nelson, 1893
C. E. C. de Coellogon, 1894
C. M. Barham, 1895
W. J. M. Kennelly, 1899
C. F. W. Hatchell, 1900
H. Mould, 1900
G. R. A. Courtice, 1900
H. Foote, 1900
E. S. J. D'Alessio, 1902
P. G. Tibbs, 1904
E. E. Hill, 1906
W. F. M. Hamerton, 1907
C. B. G. Collier, 1908
G. Hewitt, 1908
G. F. Harvey, 1909
W. A. Sawtell, 1909
C. R. Ryall, 1910
C. D. T. Mason, 1910
J. L. C. Dart, 1911
R. C. V. Hodge, 1912
R. L. Wormald, 1914
H. Martindale, 1915
H. C. Martin, 1915
A. G. Gaul, 1918
W. Ashley Brown, 1918

NOTE.—The above list does not pretend to be a complete one.

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